

# “Paul, You’re a Riot!”

## Session Fifteen

### Acts 19:1-7

“They understood neither that the new age had been ushered in by Jesus, nor that those who believe in him and are baptized into him receive the distinctive blessing of the new age, the indwelling Spirit” (304).

Is speaking in tongues a normative sign for the Christian?

### Acts 19:8-12

In Ephesus, Paul spends \_\_\_\_\_ months in the synagogue and \_\_\_\_\_ years in Tyrannus’ lecture hall speaking to the kingdom of God and the word of the Lord.

T / F This stay in Ephesus is the longest stay in any one location that Luke records.

One Greek manuscript reveals Paul was in the lecture hall from 11 am – 4 pm, a hot part of the day but a time when people were not busy with work, but resting (CSSB, 1694). Work in the city resumed at 4 pm.

What’s the result of Paul’s labor? (v. 10)

“Kleenex says bless you.” This miracle seems reminiscent of touching the hem of Jesus’ garment.

### Acts 19:13-22

“To be sure, there is power—saving and healing power—in the name of Jesus, as Luke has been at pains to illustrate. But its efficacy is not mechanical, nor can people use it second-hand” (307).

How does this botched exorcism still result in righteousness? List at least three ways.

The scrolls are valuable not because of the parchment and ink, but because of the power of the spells they contained. A drachma is a silver coin and about equal to a day’s wages.

Note Paul’s intent to visit Rome. “His vision has no limits. No Alexander, no Caesar, no other hero, approaches the large-mindedness of this *little* Benjamite” (308-9).

### Acts 19:23-41

What is the nature of the root cause of the riot? Is it doctrinal, ethical, or economic?

“Demetrius was subtle enough to develop three more respectable motives for concern, namely the dangers their trade would lose its good name, their temple its prestige, and their goddess her divine majesty. Thus vested interests were disguised as local \_\_\_\_\_—in this case also under the cloak of religious zeal” (309).

“‘Great is Artemis of the Ephesians!’ In the final analysis, the only thing heathenism can do against Paul is to shout itself hoarse” (310). Any modern parallels?

Who are Gaius and Aristarchus?

Luke’s purpose in recounting this incident was clearly apologetic or political. He wanted to show that Rome had no case against Christianity in general or Paul in particular. In Corinth, the proconsul had refused even to hear the Jews charge. In Ephesus, the town clerk implied that the opposition was purely emotional and that the Christians, being innocent, had nothing to fear from duly constituted legal processes. Thus the impartiality of Gallio, the officials of the province and the cool reasonableness of the city clerk combined to give the gospel freedom to continue on its victorious course” (311).

### Preaching Machine

Assuming Paul did not preach one day a week (but rested and worshiped), he gave a daily five-hour lecture six days a week for two years. That’s \_\_\_\_\_ hours of gospel persuasion!

“This is a fine strategy for the great university and capital cities of the world. If the gospel is reasonably, systematically and thoroughly unfolded in the city center, visitors will hear it, embrace it and take it back with them to their homes” (314).

“When we contrast much contemporary evangelism with Paul’s its shallowness is immediately shown up. Our evangelism tends to be too ecclesiastical (inviting people to church), whereas Paul also took the gospel out into the secular world; too emotional (appeals for decision without an adequate basis for understanding), whereas Paul taught, reasoned, and tried to persuade; and too superficial (making brief encounters and expecting quick results), whereas Paul stayed in Corinth and Ephesus for five years, faithfully sowing gospel seed and in due time reaping a harvest” (314).

How do relationships factor into evangelism?